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Our Freedmen's Department
And Our Opportunities for Another Year of Service.

BY MRS. SAMUEL YOURD, SECRETARY FREEDMEN'S DEPARTMENT.

MRS. SAMUEL YOURD.

IT was a hot afternoon in July, too hot for any exertion and lazily we turned the leaves of a popular novel. The story dealt with characters chosen from two armies. The usual setting of a broken home, the havoc and ruin wrought by war, the faithful slaves who stood by the women and the plantation while the masters were at the war, with a beautiful girl and gallant officer wounded and left at her door. We catch a fresh stir of the air, and our brain starts to work again, at least enough to suggest that all this happened not so very long ago, less than fifty years.

We take another book and read "The Upward Path," by Mary Helm, and in spite of the heat we become absorbed. Truth out-rivals fiction. We become more and more interested in the people who were primarily the cause of this nation's great conflict of brother against brother, and we take still another book, "Up From Slavery" by Booker Washington. And next the "Minutes of the 53rd General Assembly" just received. We turn to the report of our Freedmen's Board, and we wonder and our wonder grows, not that so much remains to be done, but at what has been accomplished for a people, and by a people who less than half a century ago were thrown upon the world to make a place for themselves.

Uneducated, homeless, penniless and in many cases without family ties, these people began to struggle upward. What one denomination has done to help them may be multiplied by many others, and we have many hundreds of people leading

the once demoralized multitude of black people into orderly, well trained communities.

The Fifty-first Annual report of the United Presbyterian Board of Freedmen's Missions is a testimony to the promptness of our church in reaching out a helping hand. Little by little this help has increased until the workers in our seventeen missions last year numbered one hundred and fifty-nine, and forty-one of these were supported by our Women's General Missionary Society.

While no new missions were opened last year, a new and larger building than the old one was erected at Canton Bend, Alabama, and another one at Townsville, N. C., This is the only one of our missions that is entirely in charge of women, Mrs. Bettie Taylor Groves being principal. The following facts and figures we glean from the annual report of the Freedmen's Board.

The enrollment in schools last year was 4,199. In Sabbath School, 3,948. Young Peoples Societies, 1,413. The contributions to missions were $3,300, of which amount $1,169 was given to Foreign Missions, $480 to Home Missons, $1,094 to Freedmen's work, smaller amounts to various other boards and $1,364 was given on salaries of pastors. The contributions for all purposes from our mission stations being $7,629.

It has been told so often just what part our Women's General Missionary Society has in this work that we need hardly repeat it, but lest we have a new member who does not know, or lest we who know *forget*, we tell it again. *The support of all sewing and domestic science teachers, Bible readers, matrons of dormitories and superintendent of farm, together with the maintenance of such buildings as are owned by the Women's General Missionary Society* (and for a list of these see leaflet departments of work.) As the work increases new departments are opened up. For some years sewing has been taught in all the schools but Townsville. Last year a sewing department was added there. Not all of them have domestic science, but we are gradually opening this department in more of them.

This year at Bristol, Tennessee, and Canton Bend, Alabama, it has been decided to add this department. Oh! women if you could only see some of the places called homes, you would not wonder that teachers are eager to show a better way. And as to cooking, the wonder is, how life is sustained. There are many homes in this land where the table is never spread for a meal. The children being quite content with a piece of pone and a potato and a seat in the open air, *perhaps* the older folks have a plate and cup. Domestic training, the science of home keeping, has in many places changed all this, and we surely desire that the good work shall go on. Can we refuse to teach any one eager to learn *how to keep a home*.

Our next important step is to train how to care for the sick. Think what it must mean to be sick in a one-roomed cabin. The noise of children, the cooking of its kind, washing once in a while, and with all dirt and flies and an atmosphere not to be mentioned. No one knows that the ordinary work of the household ought to be put aside or outside, and the sick one cared for, so the work goes on and the sick suffer. One comes who has been at a school, has seen a hospital and been ill in one and noted some of the ways and requirements there. She goes to work to do as far as she can what was done for her. The stove is cooled down. The family must camp out for the present. The patient is given a bath—or partial one at least, hair is brushed, window shades lowered, air admitted, and as far as possible the little place made neat.

Just how long this will last depends on the "case," for a family cannot stay out of a home for long, and hence the great usefulness of a small hospital in a community. It is more needed than where people have large, comfortable houses, a part of which can be isolated for the sick.

Our hospitals at Millers Ferry and Knoxville are the only ones for negroes in their respective communities, and the new Jubilee hospital at Henderson, N. C., will we trust, be a blessing in that place. A patient was found with tears running over her cheeks. She was very ill of fever the Dr. had brought her from a poor home where no care could be given her. The nurse seeing tears, asked "what is the matter, are you suffering?" "Oh! no," was the reply. "I never knew what it meant to feel like this, to be in such a nice bed and only to lie here and get well." Her fever was running high with a good chance of winning the battle, yet the sick one could cry for joy that she was so comfortable. The nurse added to her report of the case, "may the Lord bless all who pity and help the lowly." The Lord has said, Blessed are the merciful, for they shall obtain mercy.

We need your constant prayers for this great work. We need every society to give something. We need in round numbers $17,000 for the maintenance of the work already undertaken. We have two new salaries and a possible third, and the new hospital must have a superintendent. We cannot cut down anywhere. We need not when everybody does her share, in the words of the old negro melody.

"Watch that sun, how steady she come,
Don't let her ketch yer wid yer work undone."

—*Carnegie, Pa.*

The Jubilee Hospital, Henderson, N. C.

BY MRS. SAMUEL YOURD.

WHEN this is in the hands of our readers we expect the hospital building to be well under way. The plans are adopted and the many preliminary steps taken, and at this writing we are waiting for the adjustment of a few points before breaking the sod.

The building will be of red brick, colonial style of architecture. All the exterior and interior woodwork will be painted white. The rooms while not large will be light and airy. The whole building will be heated with hot air and lighted with electricity or gas. There is a bath room on each floor. The building will cost $6,500 unfurnished. Fourteen hundred dollars of this is a bequest from Miss Elenor Porterfield, of Allegheny, Pa. Four hundred and fifty dollars a memorial to Mrs. Ella Easton McGowan, by her daughters, Misses Helen and Jeanette McGowan, of Steubenville, Ohio. Fifty dollars a gift from Miss Sarah J. Armstrong, of Jersey City, N. J., and the balance came in response to the appeal and "egg" collectors sent out.

We thank each and every one who heard the call of suffering humanity. Many touching gifts are going into this building. One wrote from the far northwest, "I know the blessing a good hospital is to the suffering. I am an invalid with but little means, but I send what I can." Another sent five dollars, from a very old lady, a cripple.

A boy who lived too far from the church to attend the Junior Society earned a dollar and sent it to the Junior Superintendent for the hospital. A mother bereaved of her darling boy sent the contents of his little bank. Dollars came with nothing to tell from whom or whence they came; the postmark not even being legible. *All* have helped to make up the amount.

There is yet one thing we would like to add to the building. A large window on the stair landing is plain glass; we have not enough money to make it otherwise, unless some person or persons will give us an additional fifty dollars for art glass. This would add much to the ap-

pearance of the building, tone the light and save shades.

There will be needed in the way of furnishings—office furniture, a table and six chairs for the dining room, ranges for kitchen and laundry, furniture for three private rooms, nine ward beds, these will be the usual size used in hospitals and known as three-quarter size, four to six childrens beds, table linen, sheets, pillow cases. There will be money needed to buy instruments, operating table, wheel chair and a good many things which just now we can not think of, or if we could, may not take the space to enumerate, so for the present we call them odds and ends.

We want to say that no one need withhold their mite lest we get too much money this year, either for the hospital or the general work. The past record shows that we have NOT given to this cause in proportion to its needs, and with forty-four workers this year and this building to furnish we *need all you can possibly give.*

Henderson had last year a Sabbath School of 543, a gain of forty-two over the previous year. The secular school enrolled 443, 127 boarding in the dormitories and twenty accommodated over in town as the institution was not equal to the demand for room. We hear that the prospects are bright for the coming year. In helping the needy to help themselves we are obeying the command of our Lord to bear one another's burdens.

Remember all the work and workers in your prayers and gifts, and *finish up our Jubilee Hospital* so that it will be no mean jubilee gift and may be a pleasing memorial of fifty year's opportunity for service in the Southland.

—*Carnegie, Pa.*

Knoxville College, Knoxville, Tennessee.

BY MISS HALLIE Q. BROWN, WILBERFORCE, OHIO.

FOUNDATION:—Knoxville College is one of the largest and most important institutions of its kind in the South. It is chartered under the laws of Tennessee and supported by the Board of Missions for the Freedmen of the United Presbyterian Church. It is the greatest agency in the hands of this church for the accomplishment of good among the millions of colored people of the Southland.

Before the smoke of battle had cleared away, when the dread pall of war still hung over the desolated country, the United Presbyterian Church was one of the first pioneers to espouse the cause of the Freedmen and to begin this education. When the war closed and the gates of the south were thrown open, the extraordinary spectacle was beheld of an ignorant, enslaved race springing to its feet after a bondage of two hundred years, and with its first free breath crying for means of education. In dire distress, full of forebodings, they raised their piteous faces, stretched forth their empty, helpless, unskilled hands to those who could give them friendly aid and guidance. Careful thought and prompt treatment were required to prepare this people for citizenship. Through the liberality and keen prophetic vision of the Church this school has been founded and maintained, and thereby giving to the youth of the south exceptional advantages at nominal cost.

This work was first established in Nashville as the "McKee School," named in honor of its first principal, Rev. Joseph G. McKee, and successfully conducted till 1870. In 1872 it was removed to Knoxville and since 1875 has occupied its present site.

It has rapidly extended in interest and numbers and has an assured place in the educational forces of the country and established reputation of a very high order. Each year finds the school advancing and

MISS HALLIE Q. BROWN.

Miss Brown rendered most excellent service for Knoxville College as Instructor in Elocution. Being a teacher of Wilberforce University, Xenia, O., a number of years, her large experience, culture and christian character eminently qualifies her for happy results among the young people of educational institutions. She was honored as a delegate to the Worlds W. C. T. U., at Glasgow, Scotland, represented the A. M. E. Church at Edinburgh, Scotland—in the latter city she was blessed of the Lord in touching the heart of an English woman, beautiful in good deeds for the sum of $7,500 to Amanda Smith Home, Harvey, Ill., and to Wilberforce University $13,000 for a dormitory for girls. The new building is now under course of erection. The Lord has made her a blessing to her own people. We most heartily recommend her to the institutions of our church.—EDS.

intrenching itself in the confidence of the people at home and abroad.

LOCATION:—During the early spring of this year it was the writer's good fortune to spend six weeks "within the gates" of Knoxville College. "Beautiful for situation" expresses the charm of the landscape. It has a magnificent location just outside the corporation and enjoys the advantages to be derived from a commercial city. Though nestling in a beautiful vale, with verdant mountain ranges on either side, it is high and commands an unsurpassed prospect of the city and surrounding country. Its sloping campus of ten acres is finely shaded with maple, oak and cedar trees. Seventy-five acres comprise the college grounds, on which are erected ten buildings. The college owns a farm of ninety acres a few miles away, which makes a total of one hundred and sixty-five acres. The latter gives the students opportunity for plowing and planting, cultivation of crops, gardening, fruit culture and the care of cattle and horses.

HOMES:—The president's residence and five other cottages occupied by professors and their families are located on the grounds. Trees are planted, walks and drives are laid out and buildings are in the best of repair, while the whole property presents a most attractive appearance. Every needed arrangement is made for the comfort and advantage of the student body. The dormitories are spacious and pleasant; and under the supervision of conscientious, christian matrons. The grounds are ample for recreation and artistic purposes, and those who go there find all the advantages of a Christian home.

FACULTY:—Rev. Ralph McGranahan D. D., is an excellent president; not only is he seeking the best interest of the College but he is keenly alive to the welfare of the colored people of Knoxville, who form one-fifth of a population of 75,000 inhabitants, and from which a large per cent of his students come. It is true that there is a large class of educated, refined colored people in the city, owning beautiful homes, healthy, vigorous churches and public schools; it is equally true that there is an element needing help and guidance. Dr. McGranahan turns his attention to this class. He is looking into the conditions of their homes and surroundings. He is studying the location and environments of their churches and schools. He appears before civic and religious bodies, asking co-operation of

influential white citizens to help remove certain demoralizing conditions, that the negro may have better facilities and a more wholesome atmosphere. His voice and pen are constantly used to assist and uplift the people whom Providence has called him to serve.

The members of his faculty are a unit with him and each member is a devoted Christian, many of whom have served on the Mission field.

DEPARTMENTS:—The course of study is comprehensive and well adapted to the needs of the students. The following departments are offered: Classical, Scientific, Literary, Normal, Theological, Musical, Mechanical, Agricultural, Domestic Science, Nurse Training and Common school.

STUDENT BODY:—The student body in all departments average four hundred annually. For the most part they come from the South, although some are registered from the West and North.

Under the president and his admirable corps of teachers splendid discipline is maintained throughout the school. This is observed not only in corridor, class room, chapel and dining hall, but in the work shop, on the campus and streets of the city. The students' deportment to visitors and to each other is most commendable. This is a splendid asset for any young person to possess as he prepares and starts life's work. His manners are the keynote to his character, while courteous demeanor may be the open sesame to his future career.

The buildings on the grounds are characteristic and especially designed for their particular use.

WALLACE HALL.—This hall has spacious accomodations for teaching Domestic Science and Bakery. The second floor is used for teachers' apartments, and the third floor for the Literary Society Halls. There are four literary societies, two for young men and two for young women. Students are required to belong to one of these. Interesting work is done here, and preparation for some of the excellent essays, recitations and forensic ability, as displayed in an intercollegiate debate, heard by the writer, in which Knoxville College won the laurels.

ELNATHAN HALL.—The young ladie's dormitory is a fine four story building surrounded by a broad veranda, which affords opportunity for exercise, without exposure to the weather. The hall contains sleeping and study rooms, dining hall and kitchen accommodations, a laundry, bath room with hot and cold water on each floor. Ample and beautiful apartments have been fitted up for music parlors for the numerous pupils who desire instruction in the Art of Music.

McDILL HOME.—This is one of the most interesting features of the College. It appealed to the writer on her first visit to the school under Dr. McCulloch's regime and the impression was deepened on her second visit. A home for little girls at a college. Could life be more interesting? Surrounded by all the lofty, ennobling influences for good—imbibing the air of refinement and culture. Behold a little child, unkempt and shrinking, brought from the slime of society and placed in this garden of roses. Like a tiny plant see it struggling upward toward the light. It thrives, it grows—a character is symmetrically developed.

This education is the richest investment possible to mankind. It pays the greatest dividends, giving as a product to the world—a woman. Many mothers are compelled to earn a living and support a little daughter. What to do with the child during the mother's enforced absence from home becomes a serious question. The average College will not accept her. No friendly "Day Nursery" enfolds its sheltering arms around her. The mother's heart quails as she sees and hears the gamin of the gutter—ah! many a girl's life has been wrecked "on the streets" when mother was away. The McDill Home and similar ones solve this problem.

All girls under sixteen years of age

are comfortably provided for in this home. The children whose parents are living, as well as orphans are admitted. Miss McDill, a lady of experience and ability, teaches them all kinds of housework, including washing, ironing and mending their clothes. She assists them in getting lessons and helps them over hard places in life, and in all things takes the place of a Christian mother.

Coming upon the campus on the eve of leaving Knoxville, the writer was surprised to see in a sequestered nook, Miss McDill and a bevy of her girls gathering violets. It was a pretty picture, not soon to be forgotten. The sun was gilding the mountain top with his last, bright rays, the trees were clothed in their young leaf, the cricket chirped in the soft, green grass, and a little bird on the top of a tall tree piped his evening song; all nature was calm and lovely. Two little girls with bright eyes and winsome faces stepped forth and presented huge bunches of violets which were to be taken with love to the dear mother in Ohio, a gift from the little girls of McDill Home. God bless the mother of these hundred girls and more! May she live many years to come and see the fruit of her labor.

RECITATION HALL is two stories high and contains seventeen rooms and a chapel with a seating capacity of six hundred.

McCULLOUGH HALL — Named in honor of Rev. J. S. McCullough, under whose administration it was erected, is the young men's dormitory. It is three stories high and contains fifty rooms in addition to a laundry, barber shop and bath rooms.

MECHANICAL BUILDING. — This building provides accommodations for the mechanical trades. Here are located elementary wood work, carpentering, wheel wrighting, blacksmithing, printing, painting and broom making departments. It also contains a dynamo which supplies light for the entire plant and is manipulated by the students.

AGRICULTURAL HALL.—The money for this hall was generously contributed by the citizens of Knoxville, showing the amicable relations existing between the city and the college. It is built of brick made by the college brick yard. There is a green house, steam heated and utilized for raising winter vegetables and flowers. A course of lectures on poultry raising, special instruction in dairying, practical experiments in milk testing and stock judging is given in addition to the regular studies in agriculture.

BARNS.—There are two large well equipped barns providing hay and feed storage room, machinery hall, stables for horses and cows and other conveniences.

There is a well equipped creamery, separator and all apparatus necessary for teaching this important industry.

STEAM LAUNDRY.—This is fitted up with engine, steam washer, extractor, dryer, etc. All buildings are heated from one central heating plant.

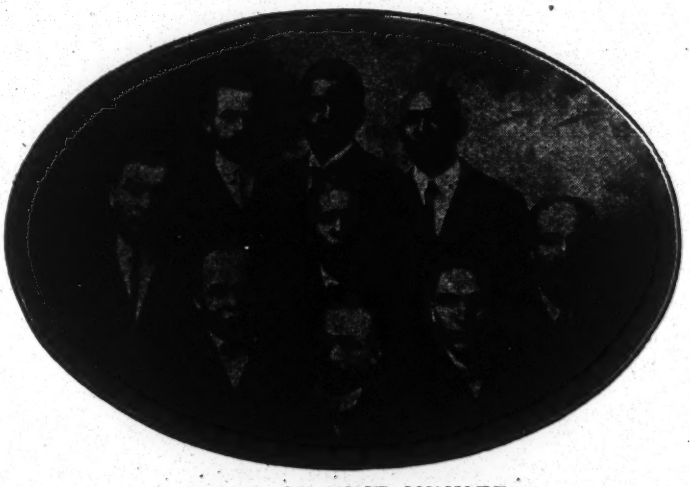
Through the Industrial Department of the College many benefits are provided, as State Scholarship, etc. Thus a student of merit may be self sustaining to a great extent and at the same time the dignity and value of labor may be inculcated.

The College has gathered from the plantations, the small towns, and cities, from the hills and the valleys, the young people and taught them to farm with improved implements; to learn the carpenters trade with the best tools; to learn painting, blacksmithing and shoemaking with the modern machinery and carry the knowledge of these things back to the homes whence they came to improve and better their condition.

GYMNASIUM.—A spacious gymnasium will soon be available for use. In this and outdoor athletics, combined with military tactics ample provision is made

for the health and development of vigorous strength.

THE LIBRARY. — The Carnegie Library, a gift of Mr. Andrew Carnegie, was erected wholly by student labor. It contains a large reading room and recitation rooms. It is supplied with all the leading magazines and periodicals and contains three thousand volumes. "The Aurora," a monthly paper, devoted to college interests, is published by the faculty and students of the college. The Knoxville Bulletin, the official organ of the college, is published quarterly. Each number is full of interest and may be obtained from the office of the President.



A GROUP OF NINE MINISTERS
REMARKABLE PRODUCTS OF OUR MISSION SCHOOLS.

WALLACE MEMORIAL HOSPITAL.— During the slave days, it is said, that in the sick chamber there was no touch so gentle, no step so light, no voice so soothing as the dear old Mammy's. These traits have been enriched by educating the young colored woman of today, and she is received and highly remunerated as a skilled trained nurse. This College was not slow to recognize this fact and through the Eliza B. Wallace Memorial Hospital a Nurse Training Department has been established. This building was erected in memory of Eliza B. Wallace, who gave her life to the work at the College. Her name is as a sweet smelling savor at Knoxville and throughout the South.

The building is a two story brick, with basement kitchen and laundry. It has a large two story porch. The building is steam heated and lighted with electricity. It is equipped with elevators and all modern conveniences. It has an operating room with sky light, enameled walls and complete equipment for operations of all kinds. It has a male and female ward with several private rooms.

The hospital has a two-fold purpose: First, to prepare young colored women as nurses in the most thorough and efficient manner, not only in theory, but in practice work in the hospital. Second, to care for the sick at the college and to give medical aid and attention to any who may seek admission from the city and various parts of the state. This is the only thoroughly equipped hospital in this section of the state for colored people.

LECTURE COURSE. — Besides the weekly lecture delivered by a member of the faculty, a regular lecture course, consisting of six or more lectures, is given during the year so that students may have the opportunity of hearing men and women who are specialists in their chosen professions.

RELIGIOUS LIFE. — This is the strength of the College. The spiritual life is most manifest. While attendance at church and Sabbath school and daily chapel, as well as evening service in dining halls is required, yet the tendency is to love this service as may be seen by the

organizations conducted by students themselves.

A Young People's Union, a College Y. M. C. A., Y. W. C. A., and Junior and Intermediate Unions are conducted by the young people and are the means of great edification and of leading many souls to Christ.

The writer shall always remember the sweet communion at the Sabbath service when all seemed of one accord—those restful, peaceful hours—the sacred admonitions from the President or Professor, and sweetest of all perhaps, the singing of God's word through the Psalmist David.

BIBLE STUDY.—A course of Bible study is arranged for the entire school and daily recitations are required throughout the year. In the final year of the Normal work a course is given in Bible Teacher Training that students may be equipped for organizing and conducting Sabbath Schools and Bible classes. A summer Bible school has been a success from its incipiency.

The registration this, the 17th year, had the largest number and greatest success in its history.

The thirty-seventh annual Commencement was held last June from which twenty young people graduated from the Literary Department. One of the most interesting events during the Commencement week was the Prescott Bible Reading and Essay Contest in which ten young people participated, and five were victorious.

KNOXVILLE COLLEGE embodies the idea of self help as a means of culture and training the youth, not only to study, but to habits of industry, economy, and Christian purity of life, and has proved a germ of an important movement. It was the little seed planted in a vast field of promise.

Moreover, it stands for the consecration of those deeper moral forces which make for the happiness of home and the righteousness of our land.

The increased demands upon the resources of the school make it imperative that an endowment fund be raised, as soon as possible, so that a similar work may be started in other needy places.

A large per cent of graduates have gone forth into the world reflecting honor upon their Alma Mater by doing heroic service for God and humanity.

The writing of this article has been volitional. and unsolicited by the College authorities. It is prompted by a strong desire to see a good work assisted and perpetuated, so that the greatest good may come to the greatest number of young people who would see the light.

Wilberforce, Ohio.

Bristol Normal Institute.

BY REV. F. W. WOODFIN.

THE public announcement of the opening of our Domestic Science Department in September has called forth much favorable comment from both white and black, and we think this new department will give great impetus to our work here.

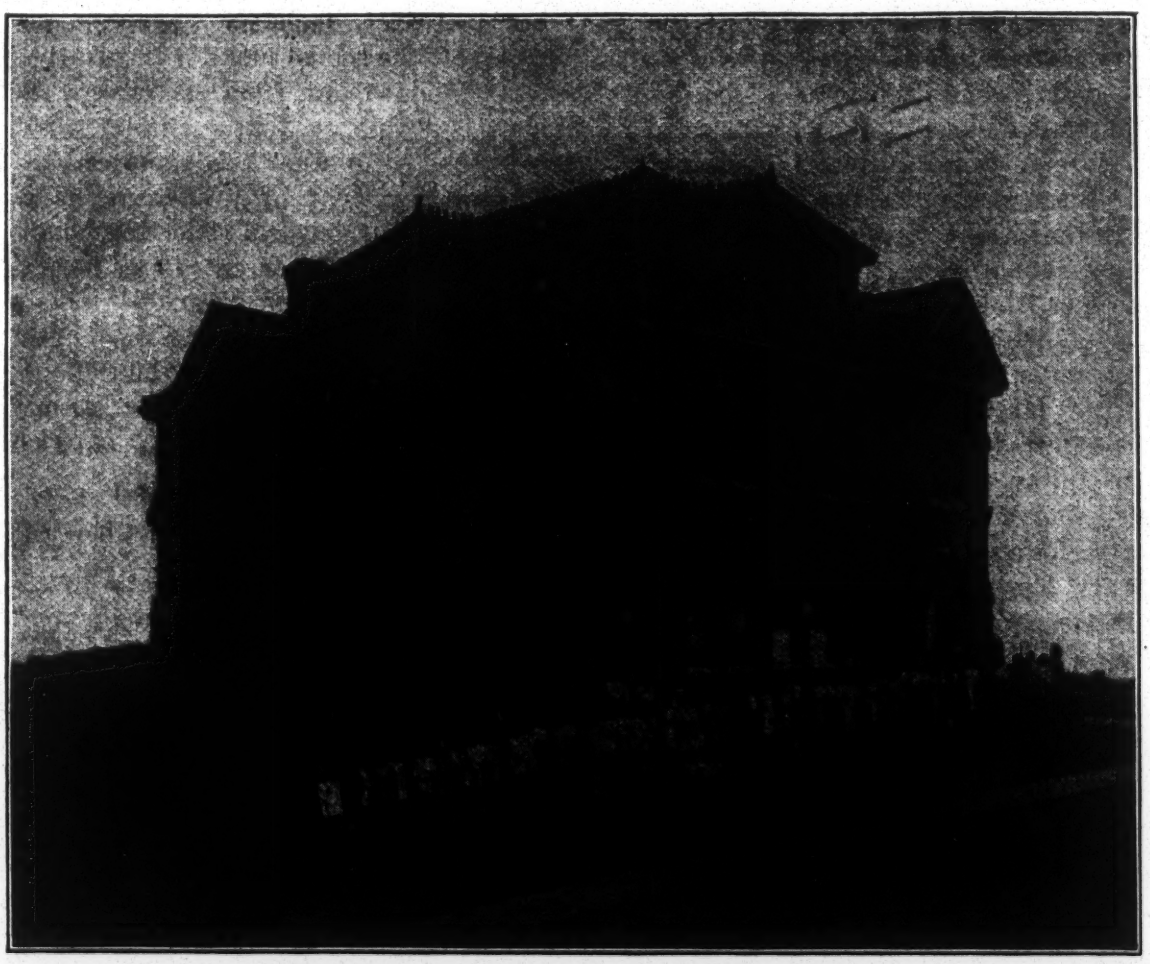
We have no suitable quarters for such department, so a basement is being made under our school building, in which will be located a well-equipped kitchen, dining room and bath. The purpose of this latter is to enable us to emphasize cleanliness of the person as well as perfect sanitation in the culinary department. Already $95 have been subscribed toward this work by local parties and we are confident of receiving as much more.

Nearly all of the larger girls of our school are in service during the vacation

and a few remain at service in winter, with the privilege of attending school. Our cooking school will be of immediate help to this class, making them more valuable to their employers and securing for them in return better treatment and better pay.

The advantages of this new department will not be limited to the school children. Many housewives have already asked to be permitted to enter and provision will be made to accommodate them as soon as practicable; also servant girls whose circumstances are such as to prevent them entering the day school will be invited to enter for this instruction.

In the conduct of this department of Domestic Science our idea is not to be understood as that of making servants, but to help our girls to help themselves. Cooks who are prepared to take complete charge of a kitchen, order groceries, prepare and serve meals properly, can always find employment at lucrative wages, oft times receiving better wages than the average Southern country school teacher. We are proud that we are to have the new department and we expect great things therefrom.



UNITED PRESBYTERIAN MISSION, BRISTOL, TENN.

What Nurse Training Has Done and Is Doing to Benefit the Freedmen.

BY MRS. TILLIE E. JOHNSON, MILLER'S FERRY, ALABAMA.

A question asked not only regarding business ventures, but one that has well nigh come to be the all pervasive idea of Christian Missionary effort as well is, "Does it pay?" To answer this question as it relates to the training of the young colored women of our mission in the science of nursing, the following is written.

In the establishment of the Robinson Memorial Hospital, one of its chief objects was to open up a new field of usefulness for young colored women, whereby they could learn the art of scientific nursing, or as a mother who in memory of a dear daughter has given liberally for the erection of the annex for our nurses touchingly wrote, "My prayer is that the beautiful life of my doctor daughter may be lived over again through the ministrations of her dusky sisters in the Black Belt."

The young colored woman as a trained nurse is making herself of real service to this and other communities, a service that is recognized by the best people, and shown in expressions of gratitude to the extent that there can be no doubt, that the educated negro is securing a place in the hearts of the white citizens of this section, never held before. In short, it is one of the channels through which the force of the young educated negro woman is being turned in the direction that will contribute most effectually toward the betterment of her own condition and that of her people.

A special benefit that comes through nurse training is self-help, which is the best of all help. It is the most lucrative of openings for them, and the demand for their service is greater than the supply. With the money thus earned, several of our girls have been enabled to help themselves in school till their course was completed. Then there is the development of womanly qualities, the growth in culture, the forming of higher ideals, which come from the training of two years in our hospital and the intimate relations of nurse and patient in the homes of the best people. This means much to the young woman born and reared on the plantation, whose whole life, aside from a few hours daily in the school room, has been surrounded by influences nearly on par with the "quarters" of slavery days—the crowded cabin, the plantation preacher, ignorant, not to say low, companions etc. What may we not expect of our trained nurses when they shall come to preside over their own homes.

In some measure they are supplanting the ignorant plantation "granny" or midwife, with her catnip and other "yarb" teas, and uncleanly practices. A nurse on offering to give a bath to a patient who had been under the care of one of these mid-wives was told that water would make her take cold and endanger her life. After some persuasion the bath was given, the bed made comfortable. Now the mother is completely converted as to bathing, and most appreciative of the lesson learned.

Not a little charity work is done in and out of the hospital. Sometimes a nurse goes into the homes of the poor, assists the doctor, but often by the use of simple measures renders his visit unnecessary, prepares the proper diet, tidies up the room and gives little attentions so much enjoyed by the sick.

Indirectly our trained nurses are winning friends for the mission. When some years ago our school building was burned to ashes, by one who "Saw no need of niggers going to school," some others joined in and pronounced the mission a "nuisance." In one home in which the

writer nursed, she was regarded as a wonder and was finally told, "You are the second intelligent negro I ever saw." In another instance when an urgent call came to leave a convalescent and take up a case of pneumonia, the patient put her arms about her negro nurse's neck and cried bitterly.

During a typhoid fever epidemic in Camden, we furnished nurses and the inmates of the homes would tell us, "that nurse you sent was a treasure," and even persons who had visited the sick would stop us on the street to say something of their efficiency and faithfulness. Our nurses have gone into the homes of ministers, lawyers, judges, planters, a state senator and other influential people, and everywhere they have given such acceptable service that Miller's Ferry Mission is favorably spoken of in many parts of this and other counties; for calls come occasionally through recommendations of our local physicians for nurses to go beyond the bounds of our county.

Some time ago a nurse was sent from our hospital to attend a young man with typhoid fever. His father is a wealthy cotton planter and the young man had seen only the uncouth plantation women. When the colored nurse in her neat uniform attempted to take his pulse and temperature, he called to his mother that he didn't want that nigger taking his temperature and urged his mother to do the recording on the history sheet. He would try to hide books or papers under his pillow if he could get hold of them to keep her from reading during her spare moments. But her kindness and efficiency won him, and some months afterward when again confined to his bed, he refused to have a white nurse, but earnestly requested to have the same one.

HOSPITAL AND ANNEX, MILLER'S FERRY, ALABAMA.

Our assistant superintendent is one of our own girls, who, after finishing the two year's course here and spending a third year at the E. B. Wallace hospital, at Knoxville, refused much better paying offers that she might come back and work among her people here. Another who received all of her training here has charge of a private hospital and is assisted by another of our girls.

Our little hospital with its nurses is a great blessing to the school, fully appreciated when serious illness threatens, as is the case just now. A student from

Mobile, where typhoid fever is raging so that the governor has been asked to send aid, came with the germs in her system and took her bed the third day after her arrival. Through the intelligent care taken it is not at all probable that others will be infected here.

Then there is the daily treating of minor ailments, an infected finger, a wound received in the shops, a billious attack, etc., for all of which we once had to hitch up a team and drive ten miles to a doctor, because we were ignorant of the symptoms and nature of the disease, and of some very simple remedies. This ignorance worked the other way also, and cases sometimes thought to be simple complaints were found to be dangerous. God's blessings rest graciously on the friends who have made it possible for us to serve others in this capacity. They, through us, are ministering to the suffering and the Master will say to them, as surely as to us, "I was sick and ye visited me."

Thyne Institute and its Outlook.

BY MISS LOUISA A. BROWNLEE, WASHINGTON, PA.

THYNE Institute is located at Chase City, Virginia, a town of about two thousand inhabitants, situated not far from the North Carolina boundary. The institute occupies a beautiful site about a mile north of the town. The mission was established over thirty years ago. Mr. John Thyne donated to the Board five acres of land and a mission building. One of his conditions was that the catechism be taught daily in the school. This requirement has always been carried out.

Many have known much that is derogatory to the negro, yet one should lay aside prejudice, be open to conviction and listen to what is in his favor.

Christian influences and Gospel teachings, which characterize the mission schools have been blessed of God unto wonderful transformations of character and manner of living.

No person who has the true missionary spirit can work among these people in our misson stations and *not* feel a greater interest in his welfare and be more willing to help. They are slowly, but surely, advancing along all lines of civilization and becoming good and true Christian men and women.

Thyne Institute has a threefold purpose: to train the heart, the head and the hand. To train the heart the appointed means of growth in grace are used, such as the daily use of the Word of God in chapel and classroom, the different prayer meetings, the Sabbath School and preaching service. But to one it seems that one of the strongest influences over their lives is the character and manner of life of the teachers, who are daily with them.

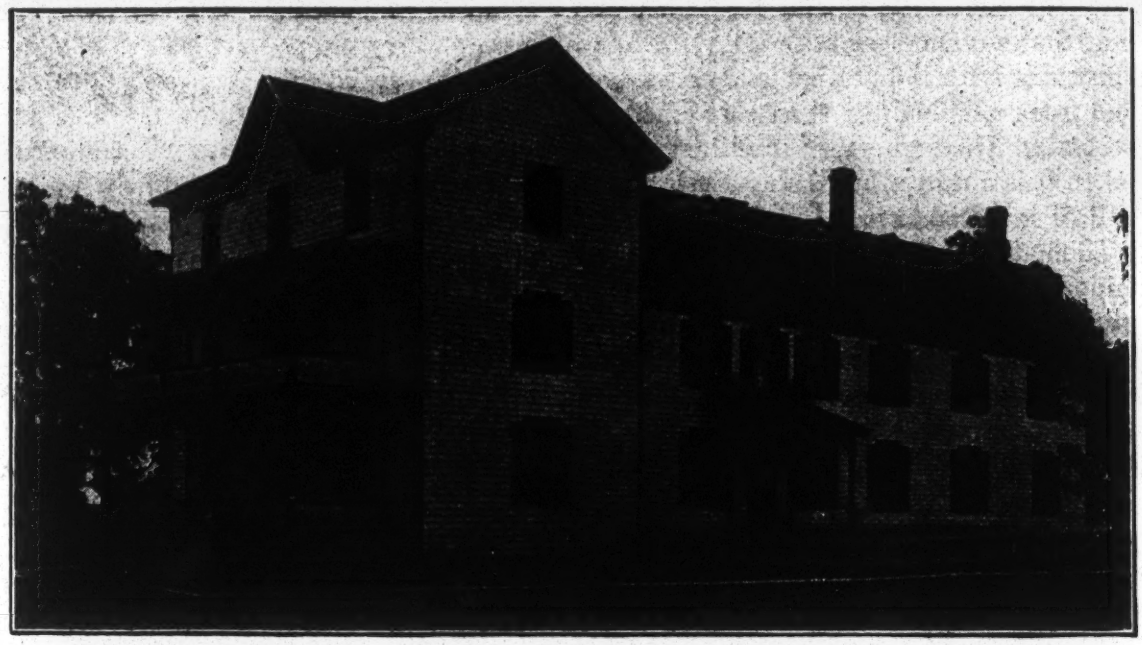
We cannot measure this influence, but know that the responsibility of living a model life is very great. The teacher may teach the duty of honesty, truthfulness and morality, yet the child may only see in *her* selfishness and pride.

The mental training given is such as will fit them for teachers or to enter college, or if neither course is pursued they are better fitted for doing good in the world in any line of work.

The training of the hand is not undervalued. In the sewing and domestic science rooms the girls receive such instruction as will be of lasting benefit.

The boys are taught farming and carpentering, which fits them to make homes and a respectable living.

In the school last year there were 258 pupils enrolled; an increase of sixteen over the year before. There were seventy-six boarding students, fifty-one



THE BUILDING THAT WAS BURNED—VINCENT HALL FOR GIRLS, CHASE CITY, VA.

girls and twenty-five boys. Vincent Hall was full of girls before the fire, of which you no doubt have all heard. But after the fire as they were crowded five and six in a room and had to undergo a good many inconveniences in cooking and serving meals many of the girls left; those remaining were bountifully supplied by the church and missionary societies sending clothing and cash donations. Much was done for their comfort and convenience and the girls were very grateful.

A fire such as we had was a hard experience for teachers and pupils, notwithstanding we had many things to be thankful for and the year closed successfully. Five young people were graduated and most of them will teach. They need the prayers of the church as they go out to uplift their race, and disseminate the blessings they have received.

Now what is the outlook for Thyne? To all appearances it has bright prospects for the future. The rebuilding of Vincent Hall is now in progress. The principal, Rev. F. W. Wilson, writes that the new building is enclosed and the floors are laid and that it presents a fine appearance. It is expected to be ready to enter by September first or soon after.

It is a large three story building and will accommodate about seventy-five girls. It provides, besides a reception room, rooms for sewing, music, domestic science, laundry, kitchen and dining room. It will be heated with steam, making it more fireproof than the old way of heating, and will be up-to-date in every respect.

The principal, whose duties are very numerous, will have the added duty of overseeing the building. No doubt Dr. Moore, who had a similar experience can fully appreciate his work.

The new building will be an attraction for many girls, and no doubt will be fully occupied. It will cost a great deal to fit it up, especially the kitchen and dining room. Will the end justify the means? We think it will. Every one feels the importance of the industrial part of the education of the negro, and Thyne Institute aims to give it a prominent place. The dining room for both boys and girls is in Vincent Hall and the girls do all the work of preparing and serving the meals under the management of the domestic science teacher and the matron. The careful supervision over the girls and boys, and the training they receive along all lines, tells for good on the students and community.

HUNTER HALL FOR BOYS, CHASE CITY, VA.

The vacancies in the faculty were filled shortly after school closed, showing that the school is not retrograding. We are gratified to know that there are those who are willing to fill the places made vacant by the teachers who have withdrawn from the ranks for various reasons.

The Summer Normal is in session with over one hundred in attendance. It is progressing and an unusual interest is being taken in manual training. The Normal is of great benefit, not only to the teachers of Mechanicsburg and surrounding counties, but to students preparing to teach, or making up back work in school.

We are highly gratified with the reputation the Thyne Institute graduates are obtaining as teachers. The County Superintendent stated that our graduates were by far the most successful district school teachers (white or colored) in the county. The state of Virginia has so far recognized the good work of our school that the graduates are granted State High School certificates allowing them to teach one year after graduation, without further examination, if recommended by the principal. They are thus given a start and encouraged to go out and establish *little* Thyne Institutes.

While improvement and progress is *slow*, we have no hesitancy in saying it is sure. When we consider that parents were not allowed advantages of school, we feel that their advancement is more note-worthy.

Through the years that have passed, the faithful work done on the part of both teachers and pupils is bringing forth fruit, and we have every reason to believe that the good work will continue.

There remains yet much to be done; there are souls to save and minds to teach, and lives to train for service. There are many discouragements, but the reward will be all the greater. If the means be provided and devoted teachers employed, surely the church will gain rather than lose, by investing in Thyne Institute.

Canton Bend Mission.

MRS. T. M. ELLIOTT,

In looking over the work for the past year we find much for which to be thankful. From our little school house of two rooms in which we packed 265 children last year, we have moved into our new building which has four large, well ventilated, cheerful recitation rooms, halls and cloak rooms.

The old school house has been remodeled for the Sewing Department. Rooms are being furnished for the new Domestic Science Department which opens in the fall.

How grateful these children are for these blessings. Many of them coming from dirty, squalid homes, get their only impressions of cleanliness and beauty on Canton Hill.

From far and near they come. It is no strange sight to see little bands of them, eight or nine miles away, starting toward the Mission just before sunrise. Even the little ones have grown accustomed to walking eighteen miles a day.

Every new idea presented brings a look of gladness into their faces. How proud they are when they have learned their first Bible verse and have gained sufficient courage to rise and repeat it in one of our meetings. The world looks brighter to them after this.

Just now they are looking forward to the new feature, the Domestic Science Department.

Let us peep in on a family at the present time. It is breakfast. The mother has boiled collard greens with or without meat, as circumstances allow. She has hurriedly baked the hoe cake of corn bread and so it is not well done.

The tin coffee pot with its grounds a week old has been replenished. Greedily the children bring their tin pans to receive their part of the greens and bread. Then on the bed, steps, pallet or under a nearby tree they proceed to eat with their hands this unwholesome meal.

The older people sit in the corner and drink coffee, for this is all they care for for breakfast.

After the pans have been washed, one of the larger girls pulls the cover up over the beds. The pallet is rolled under the bed with a number of boxes and other debris. The middle of the room is swept and the day's cleaning is done. The children start to school and mother and father go to the field.

Looking into the future with our Domestic Science Department in operation, we see better order in the little cabin. The work is being done systematically. A well-laid table sits in the middle of the

CANTON BEND MISSION, NEW BUILDING ERECTED BY THE MEN'S BOARD.

By permission of E. C. Kerr. Legrand, Iowa.

MESKWAKI SACRED DRUM FEAST.

By permission of E. C. Kerr, Legrand, Iowa.

SACRED DRUM SHOWING PICTURE OF THE PIERCED HAND OF JESUS.

They have a very perverted belief of Jesus, which is a relic of the Jesuit fathers' teaching. They also left that dreadful disease, the white plague, in their bodies

The missionary, Rev. G. W. Smith, is the only person who has succeeded in getting these dance pictures, and with his wife are the only white persons who have ever been invited to an Indian adoption feast. It was certainly an interesting and unusual sight.

FULL BLOOD INDIANS AND TEACHER IN THE INDIAN ENCAMPMENT.

The Carlisle male quartet sang every day. An Indian maiden is a member of the group, and this encampment was a center of attraction.—*From "The World in Boston."*

From "The World in Boston."

THE OLD SLAVE SHIP AND CABINS IN THE AMERICAN NEGRO SCENE.

A few steps from the above scene of native Indian life is the section devoted to the history and progress of the American Negro from the days of his bondage to the present day of his industrial and religious education. The black man with the old slave trader is seen in the above picture, with the chains and handcuffs and iron collars that constituted a part of the ship's equipment. As if to account for our first martyr President's sympathy for the negro, the Lincoln log cabin is given a place in this section.

floor. Each child is in his place. The blessing is asked. With less confusion they proceed with the meal and thus an orderly beginning is made for the day. A dish pan has been brought into the home and we see clean white dish towels. The room having been thoroughly aired, one of the larger girls proceeds with the cleaning. Rubbish no longer finds a hiding place under the beds where the broom is never known to reach.

The room is swept in every corner and in an orderly manner the children are prepared for school. When these plans have been perfected we will be able to say of our women as Solomon said, "She looketh well to the ways of her household and eateth not the bread of idleness. Her children arise up and call her blessed. Her husband also and he praiseth her. Give her of the fruit of her hands and let her own works praise her in the gates."

What the Church is Doing for the Iudian at Warm Springs.

BY MRS. A. B. DICKIE. WARM SPRINGS MISSION.

THE above subject which you suggest for elaboration is a very good one, and one in which the Church at large is very much interested. But I think the Church would, perhaps, be more interested in compounding the subject, and in making it say, "*What the Church is doing for the Indian, and what the Indian is doing for the Church.* For it seems to me that the Church, like the Government, has been using the inductive method, the pouring in process, and with little or no reference to the deductive process. Like a missionary once said, "I have done nearly everything for them, but chew their food." That is just it. And that is where the Government has failed, as will also fail, every like method of civilizing in Church or State. If the Indian were a helpless imbecile, always to be fed and carried about, then there might be some excuse; but the Indian is no more helpless than the white man, and in many cases not so much. In a white parish where the minister does all the praying, there will be a prayerless congregation; where he does all the giving they will be penurious ; where he does all the work they will be drones. So of any class, Red, Black, Brown, Tan or Yellow. When the Indian is paid well for his work, he works for the quantity rather than the quality of the work; hence instruction is of more permanent value than money. He is receptive and very religious, whether right or wrong, and holds very tenaciously to

This is dear old Millie Poyett, a Warm Springs woman. The lot of old Indian women is one that her more highly favored sisters would not envy She takes the "back seat" every where and all the time.

A few of our Christian Indian school girls. These are of the Piute and the Wasco tribes. The dear girl to the extreme right died a year ago. Her sickness was long, but she was sweet and patient through it all. She entreated her parents and friends to be Christians. She was a bright and promising girl.

the belief which he receives. Hence when he accepts Christianity he takes the Bible as the Word of God and believes it from the beginning to the end.

The Church then, has done well in teaching the Truth, in teaching manhood and womanhood and good homes, pure and clean; helps the poor, visits and cares in many ways for the sick and feeble, teaching the young and instructing the old in Bible truths, and shows them the way of right living.

What does the Indian do for the Church and Government? There should be some results after many years of effort. If both would look back the future would be improved. But the Government is not inclined to look back; it leaves that for the Church to do. If it were to make the Indian dependent and servile to a higher authority of mind and force, then it was in a degree successful. But if it were to make him independent, free and forceful, then there was failure in the results. Too liberal to the worthy and well to do, not liberal enough to the poor and helpless. The faults and fancies of those who know little of Indian life and customs. The Government means well, and sometimes the department at Washington thinks real hard for awhile. But whether it gets on the real saving and civilizing line is a question for another generation to answer.

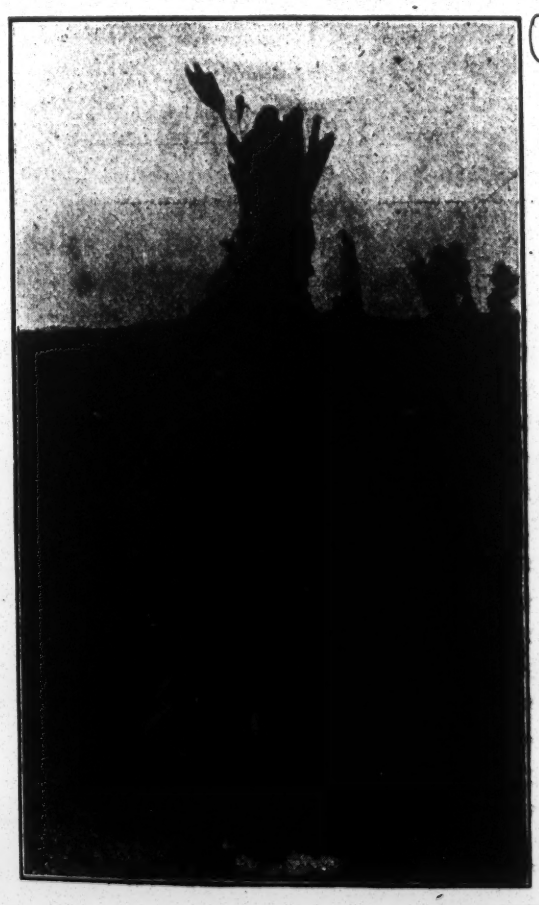
On the other hand, the Indian believes, as he has been taught, that the Gospel is free, and like many of his white brothers, he accepts that truth in faith and practice. Then the example of the renegade white man has always had a deleterious effect on the life and manners of the red man, and it is not all gone when he becomes a Christian. When he is a Christian, the Church is trying to make him self helpful, self respectful, to help others, and to help the Church as it has helped him. Some are doing so. On last Sabbath, after the sermon, John Klunix, in his testimony said, "I am glad to hear from the Bible and that God has given me the message. In the East, where the sun comes up, the brethren have great love for the people who live here, who send educated messengers to read the story and tell the meaning to those living in the dark. The traditions of older Indians are fast fading away and the Bible is taking the place. We see what

love can do. We see what God did for us in sending Jesus. Many years since Jesus died, yet it is told and taught as if it were but yesterday. And I know Him, and I know that I have life through Jesus Christ." The Christian Indians think very much of the Church and are growing in liberality. Klunix and his wife are two of them. They are full blood. The future looks hopeful.

Indian Mission, Tama, Iowa.

Dear Friend:—

Am writing you just a little letter. We are preparing to leave here. The great strain upon my nervous system makes a change necessary. The white plague is almost epidemic among these Indians. The young men and children are the victims. The old people, some of them blind and partially paralyzed, live on and on, while those who should be strong and healthy are stricken with the



JOSEPH TESSON, SR., INTERPRETER.

dreadful disease—the third brother in one family is slowly dying. We visit this poor suffering boy. He will be surly and cross when we ask him if he remembers God in his sickness and he will tell us "no." We turn away heart sick.

The Mescal people are gradually letting go of their narrow belief. We hope they will yet see their error and become Christians. They live decent lives and try to be good to everybody, and say they believe in Jesus, and we can read the Bible and pray with them any time. One of them, Joseph Tesson, traded several horses for an automobile and he enjoys taking the sick Indians for a ride. One Mescalite is suffering from the white plague. He was once so surly, but he claims the Mescal habit has opened his heart and soul, and that he understands now what we meant when we were trying to tell him of Christ's love. Pray for this groping soul, that he may find the true light.

If one of the Mescal people angers another, the one who is angry begins to

pray for a forgiving spirit. God's ways are so mysterious we can only wait to see what he will do for those of the Mescal faith. It will be hard for us to leave this wicked, but lovable people. Our hearts will always be with them and our prayers will continually be that God will turn their hearts to Himself. We expect to keep in touch with the mission and the Indians. A number of them wish us to write letters.

One poor old woman said, "You my good friend. Me old and poor. My man old and poor. You good squaw always give me something. Now you go and no come back. I will cry." Her son is one of the young men stricken with the white plague. He wants to live. Is just twenty three years old and is one of the few decent boys and never touches liquor. Friends, do help us in praying that God in His mercy and love will send His Spirit to influence the whole tribe to better living, and to give themselves to His service.

Yours with love,
Matilda R. Smith.

Influence of American Civilization Upon the Indian.

PRESENTED AT ANNUAL MEETING, GREELEY, COLORADO, MAY, 1911.
BY MISS ORA E. HAFT, MISSIONARY TO THE INDIANS AT TAMA, IOWA.

IT is such a common thing for the missionaries to be asked why it is that the Meskwakie Indians, living right in the heart of civilization, should be so unprogressive uncivilized, and we might say, almost antagonistic to all forms of progress and Christianization.

That this is a fact cannot be denied, and we do not say this because we as missonaries feel that we have the hardest place of any Indian workers in the country, but because this tribe is conceded by the Government officials and everyone who has studied the Indian problems of our country, to be the most stubborn, ungovernable people of the red race in the United States.

This being the case we naturally conclude that there must be some great reason for such a state of affairs, and this reason is simply what we so proudly term our "American Civilization." From all over the country the same complaint comes. One man from the far west writes "What the Indians most need is a better class of white neighbors." Mr. Dickie, of Warm Springs, comes with the same story. If in the West where the reservations are so much more isolated from white civilization, they are forced to realize this detriment to the work, you can understand with how much greater pressure it is brought to bear upon us who live next door neighbors to it.

Let us consider first, Civilization's effect upon the Civil Government of the Indian; for, after all, this has much to do as a basis for our spiritual work.

You would be surprised if you knew how little law there is governing the red men of our country. This is not so noticeable on some reservations for it has been the custom for the Department of Indian Affairs to make such rules as were necessary for the various tribes and these orders, being sent to the local agent, become law to them. But not so with us. We live amid *Civilization*, and have our lawyers and would-be lawyers on every side; and these men are so intensely interested in the Indians and everything pertaining to them that they even give the missionaries and government employes free advice, without even having to ask for it. Before the government announces any proposed changes to the public, these attorneys—should we say, by mental telepathy?—

discern their intentions and are promptly on the field to incite opposition and advise the Indians not to adhere to it. Thus in many cases they have stood in the way of the Indians' welfare.

They have their lands in common and it is literally true that one may sow and another reap. For instance, this summer one man prepared his field for sowing oats and went to town to get his oats and while he was gone two other men sowed the field and claimed it as theirs. This man then went to some new land, which had just recently been bought, and sowed his grain. A couple of days later another man claimed that field as his. Another planted fruit trees and the other Indians helped themselves—the trees were on their land. One man raised hogs. When his neighbors wanted one for a feast they helped themselves. Thus you can see what effect this would have upon the industrial progress of the tribe.

The government, in order to eliminate these hindrances, decided the land should be allotted. Immediately these attorneys talked the Indians out of the notion of it and they would not sign for it—and so they go on scrapping and quarreling as before.

If we could only get the children in school and educate them up to higher ideals and nobler purposes it would mean so much. But here again all the government's efforts have been thwarted because we are in the heart of civilization. They put police on the reservation to force the Indians into school. Rev. Mr. Smith overheard one man tell the Indians if anyone came to his house and attempted to take his children to school he would take an ax to them. The result was that when the police went to one house to take the children to school they did take an ax to them and the police were forced to draw their revolvers in self-defence. They arrested the people but when the case came up in Cedar Rapids it was decided that they could not be put in jail for not sending their children to school — neither could anything be done to them for resisting officers.

In another case an Indian was set free when it was proven beyond a doubt that he had perjured his oath. The attorney told the Indian it was all right for him to swear to a lie, because he did not believe in the white man's God.

But the government is not the only one that has troubles, for the missionaries come in for their full share. So let us look for awhile at civilization's effects upon our missionary endeavors.

Not only have we attorneys as hindrances, but there is an element living around and mingling with the Indians who have simply combined themselves as the devil's agents to drag the Indians down to perdition. Who is the savage? Is it the one who might have a desire to kill the body, or is it not rather those who would strive in every conceivable way to drag both the bodies and souls of this poor ignorant people down to hell. And yet we say our race is civilized, and pride ourselves upon the heights to which we have attained. These people can, in five minutes, tear down more than we can build up in years. There was a young man whom, I must admit, was one of the most dense persons I ever saw, had been coming to the mission quite regularly. To give you an idea of the efforts it required in getting him to comprehend anything, —I worked for almost a half hour one night to get him to distinguish between the sounds of m and n. At the end of that time I said—"Now you understand, do you not?" Covering his mouth with his hand and looking up at me with an utterly blank expression, he replied: "Ah ha! Just same." His spiritual instruction was correspondingly hard and we all worked and labored, telling him the old story of Jesus and His love, and the next day he would come back and would not even know who Jesus was. However, little by little a few truths took root and he began to understand some. He went to work in the paper mill in Tama and the foreman

asked him to work on Sabbath. He refused, saying that the missionaries said it was wrong, and the foreman with oaths and curses said we were just trying to teach the Indian to be lazy. The lad didn't work, however, and came straight to the mission with his story. How thankful we felt to our God who is able to make His light shine in the darkness, even in places where we least expect it.

Then we have the Sabbath desecration to contend with. And I am sorry to say that this is not only among the people of the world, but worse still, among the church members of surrounding congregations. There are the Sabbath picnics and fishing parties right here on the reservation. When we are trying to hold services the white people are out on the reservation visiting with the Indians and keeping them away. We can hardly get anyone to come during the summer months.

The cursed liquor traffic is among us and the government men and Mr. Smith have been working against this for the past two years. A great deal has been accomplished, but a great deal is yet to be done.

But the greatest curse our race has brought upon them is immorality. You cannot comprehend it unless you are here to see it. If we are to believe early historians, the Indian, as he was found on this continent first, was the highest type of savage ever found in a new country, and, mark you, they go on to say, *he was a moral man*. Oh friends, if you could come down and see the present condition. Immorality knows no bounds. They are steeped in the most heinous sin and are dying of the most loathsome diseases. The curly hair and pink cheeks tell the story of the white blood that flows in the veins of the children and these are the innocent sufferers for the sins of the parents. Of course they are immoral among themselves, but they are also hounded by the lowest curs of our own race, both men and women.

MUSQUAKIE WOMAN AND SICK BABY.

This little tribe is decreasing rapidly and the deaths are not among the old but the young, and in nearly all cases due either to the sins of the persons themselves or the parents. Last summer Mrs. Smith and the writer used to go and treat a baby that was a mass of the most horribly repulsive sores from head to foot—the iniquities of the parents visited upon the child. The government doctor was called to a home where a child lay dying. He said in all his medical practice he had never seen such an awful sight. The mother was a notoriously bad woman and as the doctor looked around among the family he said the whole family was infected with the disease. This is the inheritance which they had received—a part of their very life's blood.

And now friends what do we intend to do with our Indian work? Do we grow discouraged because we are not having the results that we are in some other fields? I admit we are not. But where could we find more destitute souls? And

By permission of E. C. Kerr, Legrand, Iowa.

RESTING AFTER EXHAUSTIVE DANCING AND SINGING.

I wonder if we as Christians are not a little to blame? How many of you remember the Indians before the Throne of Grace? Last summer when I was in the East I asked so many societies this question—not only if they did it at their society meetings but in their private devotions. After the meetings so many have come to me and said that they had never thought of it before, but they could not remember of ever having heard a prayer offered especially for our red brothers and sisters. Now how can we expect our work to prosper if this is our attitude toward it.

"Ask and ye shall receive." Do you expect your missionaries to convert the heathen, or are you relying upon the power of the Holy Spirit? Then let us ask that this power be sent. Oh what a great field and what a little work we are doing. Remember the historians say "we found them a moral people." Compare this with the present condition of which I have just given you a fleeting glance. For this reason I say we owe more to the Indian than any other people upon the face of the earth. The foreigners are coming to us of their own free will, but we came to the Indians and forced ourselves upon them, brought them our civilization with its vices, but we as Christians have not brought them our Lord Jesus Christ.

Three hundred and fifty thousand red men in the United States, only one third of them touched by missionary efforts. And what about the two thirds? Has our civilization's vices not found them? Alas yes! but no one has told them the plan of salvation through Christ. We, as the United Presbyterian Church, noted as a missionary church — yes almost the greatest missionary church — have only four workers among all this vast multitude. As a people they are on the increase and a mighty problem confronts us. Let us face it squarely, evading nothing, and ask ourselves the questions,—have we done and are we doing everything—everything that our Lord could expect us to do for the American Indians? Will the answer be "well done?" Four missionaries—350,000 Indians. Two thirds not churched.

Oh, do give us your prayers. We are not anxious about the money if you are praying aright, for we cannot pray aright without giving aright. Now what do you intend to do? Unless you uphold us with your prayers we may as well give the work up, but if you are willing to go and pray harder than ever before, we are willing to work harder than ever before and in our God's name we shall conquer and though we "Sow in tears we shall doubtless come again with joy, bringing our sheaves with us."

Foreign Missionary Correspondence.

India.

Khangan Dogran, June 12 1911.

Dear Friends:—

It keeps one busy these days trying to keep cool! In more than one sense this is true, for things seem to conspire against one where the thermometer is ranging in the upper tens in the shade. I am not going to tell about the heat, for if I were given words to describe it, no one could understand who has not experienced it.

Just this week a very sad death occured at our house. An Elder of our church has been going through fires of affliction for sometime. He is such a nice old man, long white beard and a kindly eye, a walk and conversation that speaks well for the One whom he serves.

Perhaps two years ago on a Sabbath morning one of the boys started out as usual to pasture the cattle on the commons, near the village where they lived. He loosed the five head of cattle and started them out the village street. He went a little way with them and suddenly remembered a necessary rope that had been left behind. He turned back for it and when he came back to where the cattle should have been they were nowhere to be found! The search was on in a moment and a great shout raised, but the emissaries of Satan had been quick and the cattle were so effectually hidden that they were never seen again by their owner. This was really all the poor man had and he could not afford to pay the necessary bribes to the police in order to recover them.

The way the police do when they are called to hunt something is this:—perhaps the loss is 400 Rupees; they say, "give us 200 Rupees of it and we will find it. If we try and fail to find it you must give us twenty-five Rupees anyway." The amounts vary according to the wealth of the person for whom they are working. And sometimes the very man who has stolen the animal will come and say, "I know where your cow is, give me twenty Rupees, I'll get her for you."

A few days later one of Elder Kalis lads was playing with a grass-cutter. He gave it a sling and it flew, houghing a neighbor's camel that was standing nearby. The animal was ruined and the father had to pay for it and then feed it in the bargain. Shortly after this his wife, whc was a great help to him died of the plague. This was perhaps the worst blow yet. He concluded to move to other surroundings. He came along with other Christians to a new settlement not far from Khangan Dogran. (There will be a self-supporting pastorate here some day.) They took up work there with others on land owned by a Sikh.

One evening some land-owners came along and demanded a plow. For some reason the Elder's son refused to give the plow. They may have been right or they may have been wrong, however the men became angry and began to pound the Christians with their big heavy sticks. Both boys were hurt, but the younger was hit just on the crown of his head. The old father ran in to protect the boys and he emerged from the fight with a fractured forearm.

The boy was brought in on an ox cart to the Government hospital here and has been under treatment ever since. This took place on March 24th, but the boy died on June 10th. The father's patience and forbearance are wonderful. Never a word against those who struck the boy, not a word of complaint. The quiet tears rolled down his face as he said, "the will of the Lord is good."

We were preparing for the burial here when the Government officers heard of it. They demanded the body, deputized twelve sweepers to carry it across country forty-five miles to Gujranwala to headquarters, in order to have the necessary proof. So now the charge of manslaughter will be brought against those who struck the boy.

Will you remember this poor old man and his remaining son. God's hand does seem to have been heavy upon him, yet we know God's plans for His children work out in just such ways sometimes. Whom He loveth, He chasteneth,. His is true faith. (Those sweepers were not very happy either. They were snatched from their work, as it were, given no wages,—only one Rupee each for food on the way—required to make this quick

journey of forty-five miles and back again on foot. Nor do they dare refuse.)

Yours lovingly
Henrietta Cowden.

——

What a Christian Woman Should do for Christ.

Paper read at a Women's Missionary Meeting by a native of India.

More than a thousand times we have heard that all human beings have a duty towards God, in the same way as children have their duty towards parents.

Still we women mostly wash our hands from this duty, making excuses that being a poor woman and having no ability or opportunity what can *we* do for Christ? Yes I admit that all women have not the power to preach or to teach or to give lectures, and according to the custom of the country they may not be able to go out much. Taking all this into consideration I say that "there can be a way if there is a will to serve Him."

It is the general characteristic of the women that they have a special art of wining love. In some cases (I know,) they have been successful in winning the most stubborn and disagreeable husbands *for themselves*, just by winning their love, and in other cases sisters have been successful in converting the most wicked brothers by love and tender affection. We all know that in most cases the children are more attached to their mother than to the father. These all prove that women have a great influence in the home.

Then cannot we women win our careless and indifferent husbands, children, brothers and sisters *for Christ*? To go further cannot we win our relations and friends who almost daily come in contact with us by our unselfish deeds, loving behavior, sympathetic ways and Christ-like life? And thus showing them the power of Christ in a Christian life and making them believe in Him.

I do believe unless every so-called "Christian home" be a "real Christian home," Christianity cannot be propogated in the heathen land. As comfort in the home depends upon the women, so it depends upon the *women* to make a "real Christian home."

As the sun gives its great light to the universe without voice or speech, so the women can show forth the light of Christ in their own home, even being speechless and quiet.

Another way of teaching the Christ love to others is through money. How much time some women spend at their neighbor's homes between breakfast and dinner just for the sake of gossiping, then can it not be possible for us to set apart at least fifteen minutes in the day for embroidering, knitting or sewing, according to the ability of each individual, and with the money we can send help to the poor or to the Mission work.

In school we used to make sweets and other things on Saturdays and holidays and sold them to the girls and neighbors.

Christ is pleading for our love and the proof of love is to serve. We cannot love anyone without serving him and we cannot serve anyone perfectly without loving him.

Do we love Christ our Saviour? What are we doing for Him?

Mrs. M. W. Bannerji,
Rawal Pindi.

——

Madhopur.

In our village work we have mostly Hindu idolaters to deal with. Some claim to have left off idol worship, but they do not see the necessity of taking Jesus as their mediator, as we try to show them God requires us to worship him acceptably. We sometimes grow discouraged when we see their Shrines white washed and care bestowed on their idols and a temple repaired and renovated. But we stay our hearts on this promise, "All the ends of the world *shall* remember and turn unto the Lord."

Recently at the birth of a little daughter on our compound, I learned a new thing about idolatry. The mother required the nurse to get some gobar (cow dung) and make a small image and wrap it in a red cloth, then taking the baby in her arms with the image before nurse and child the neighbor women came in and placed bread, rice and other food before the image as offerings. This image is called "Vidh Mata," and is supposed to secure a blessing to the child; nearly all classes have this ceremony.

To-day our *Munshim, mother and cousin came to visit us bringing a three and a half-year-old child with them. Three years ago he became a Christian, and forsook Mohammedanism and his mother, sister and brother. His friends have frequently visited him trying to win him back. This time they came urging him to return home and take the brothers place who died forty days ago with plague. They promise him all the prop-

*Servant

erty, consisting of five houses in a large city and considerable money in the bank if he will return. But the mother expects like Naomi of old that he take the daughter-in-law and two children, also as part of the inheritance.

The son however remains firm, believing that he has a better portion in Christ, even if he has to earn his own living at about eight dollars per month. What faith and grace it must require to remain a true disciple of Jesus, when so urged to return by the entreaties of friends and the mothers tears.

We, who are born into the Christian faith and have the encouragement and help of our friends in serving Christ, can not realize what a trial it is to forsake all and follow Him. Pray that this one and others like him, may be faithful to the end. Cynthia E. Wilson.

Egypt.

My Dear Friends:—

Shortly after our return from America the word came that the school at Port Said had been closed for want of funds. We felt very sorry indeed that that large city of forty-five to fifty thousand people, where we had had work for so many years had to be left, and the little flock of Evangelical Christians to be scattered. No one likes to retreat, and especially when on such important business as ours.

The closing of the school meant the dropping of church services, since there is no other place to hold them. The Presbyterial worker is removed to some other needy field.

This is a simple matter from a business standpoint, but when we realize that we are dealing with never dying souls, there is an awful yearning that will not quiet. "*Poor Port Said*" was *all* that we could *say* and *nothing* that we could *do*.

Our native pastor went once to hold a communion service for them when another society very kindly opened their doors to them, and since that time they have been worshiping with them. About two months ago he went again to perform a marriage ceremony, and later we received a request to come, as the brethern were requesting both sacraments to be observed. Plans were made for Friday and Saturday nights services, previous to the Sabbath services, with as much house visiting as possible between times.

We were glad to go to this service and glad that the people were wanting us, and at the same time it seemed much like going to visit the cemetery of some departed friends. However, we found that the Lord has been very good to us and to our people there in opening the doors of the other Mission to our meetings and in helping also with the work. Our plans were carried out and meetings were well attended, so we felt cheered by the interest which was manifest, even if others are reaping where we have sown.

We trust that God will give the increase to this united labor for His glory.

Very Sincerely,
Mrs. M. R. Hart.

Alexandria.

Miss Lillian Piekin has written of a very interesting growth of the little children's knowledge and faith in prayer; and the promise of increased interest, notwithstanding great opposition.—Eds.

A Mohammedan girl, Zakeeya, whose people are very strict, prayed thus; "*O Lord, for Christ's sake, give me the Holy Spirit to teach me the way of my Saviour.*"

Shortly afterwards, in one of our meetings, a story was read about a little girl, who had been taught this prayer by a lady, and by means of it, not only found her way to the Saviour, but also had the joy of leading her father and mother to Him. How thankful we all were to hear Zakeeya offer the same prayer.

Our collection at one time amounted to one-fourth of what was given all last year. Is that not a fine record? Ameena, a little Mohammedan girl, brought one-half of a cent. Her parents are very poor and she was brought to us a year ago, by the Bible woman, who promised to clothe her on condition that the parents allow her to attend school. At first she was so afraid she did not even answer to her name during the roll call, but by the end of the term she was third in her class.

A month before coming to school she fell into the river and was nearly drowned. In order to keep away sickness after this accident her mother was advised to *iron* her head with a glowing nail, and so the poor girl had a festering sore for months and came to school day after day with a bad headache.

Our school has been bitterly opposed for two years, but the discouragements are as nothing when compared with the interest shown in yesterday's meeting, and the privilege of helping little girls like Zakeeya and Ameena.

Sincerely yours.
Lillian J. Pieken

Editorial.

A Reminder.

The plentiful crop of fall fruits in many portions of our church can be well shared with our dependant ones under the care of the Women's Association. A barrel of canned fruit sent to the Orphans' Home or Aged Peoples' Home, some sweet wine and jelly to Columbia Hospital is an acceptable gift any time.

While storing away the fruit this fall do not forget these homes. See third page of cover of this magazine for the address of Donation Secretary.

* * *

"The education of a race is a tremendously difficult thing. It involves many factors and is of necessity painfully slow. Patience and insight are essential even to justly appreciate what it all means In Negro education that policy is best which can be commended on the broadest human grounds; only such a policy will the white race find the largest permanent advantage to itself."

* * *

The Annual Thank-Offering is near at hand. This means a great deal to many of the women, young women, and children of the church. The opportunity is of special blessing. It is two fold, in our giving thanks, we are blessing others. Can any one afford to miss either blessing? Every one reading the messages from the Thank-Offering Secretary in the Women's Missionary Magazine each month during the year will be ready to receive and bestow these blessed blessings.

* * *

Of all the needs, the greatest need is power in prayer. Whether in private or public the Christian's life depends upon prayer. There never was a time when a consistent Christian could live without prayer.

Important Correction.

In the Foreign department (Annual report published in the July Magazine) under the heading, New Salary Pledges', the item Miss Kate Hill, Rock Island Presbytery and individuals, should read thus, Miss Kate Hill, Le Claire and Detroit Presbyterials and individuals.

* * *

There is no other way by which it is possible to confer the greatest possible benefit upon man-kind than by offering them the Gospel. The blessings contained in the Gospel are spiritual and eternal and far exceed in value any benefits which may be conferred by so called civilization or philanthropy great as these are. Moreover all the benefits of civilization and philanthropy, such for instances as hospitals, homes, training schools, etc., all follow in the trail of christianity. Ex. C. M. S.

* * *

The importance of giving the young people Christian training as well as an opportunity for social enjoyment during the summer months, has brought to the church the excellent Missionary Conferences at Tarkio and New Wilmington, also the Annual meeting of Young Peoples Christian Union at Baltimore. The advantage and importance of Christian training does not diminish in interest, judging from the attendance at these meetings and it is one hope for the future church, which the present may well provide. Reports from the three meetings are of great encouragement.

* * *

Pattersonville, N. Y.

Dear Editors:—

My aunt, Elizabeth Gordon, asks the privilege of again thanking her many friends, through the Women's Missionary Magazine, for their kindness in remem-

bering her on her 87th birthday, by such a copious "shower" (notwithstanding this extremely dry weather) of birthday cards, letters and booklets—over 100 in all!

A very great number of these were from those who were delegates to the Greely Convention; also from Senior Missionary Societies; Young Women's Missionary Societies and Junior Missionary Societies, including the "Little Helpers"—25 of them, in Salem, N. Y.

Quite a number were from missionaries—both Egypt and India—some of them home on furlough; besides from other friends and acquaintances. Every one bore messages of love and good cheer, and to all she wishes to express her gratitude and appreciation of their kindness.

Very sincerely yours,
Agnes E. Murray.
(For Elizabeth G. Gordon.)

Welcome Home!

After eleven months absence from home, covering a distance of about fifty thousand miles in their journey to and through our foreign mission fields, Mrs. H. C. Campbell and Mrs. J. B. Hill have completed a most strenuous duty to the church.

Only the future can develop the good that this has been to the native church as well as bring its importance to the church at home. God has surely led these representative members of the Women's Board. We welcome them in their safe arrival.

Praise the Lord! for His goodness to them and their fellow workers during the past year. Praise ye the Lord!

Study for the Month.

OCTOBER—FREEDMEN AND INDIAN MISSIONS.

Suggestive scripture lesson—Mark 8:34-38.

Roll call—Reasons why mission work to these people.

Topics for Consideration.

1. What nurse training has done and is doing to benefit this people.
2. Norfolk's plans for enlargement.
3. Can farming be made profitable to a small land owner in southern Alabama.
4. Thyne Institute and its outlook.

American Indian.

1. What the Government has done for the Indian. What the Church is doing for the Indian.
2. Our Indian Mission's need.

FORM OF BEQUEST.

I do give and bequeath the sum of ————dollars to the Women's General Missionary Society of the United Presbyterian Church of North America.

Or, if the bequest be of real estate, as follows:

"I do give, devise and bequeath unto the Women's General Missionary Society of the United Presbyterian Church of North America all that certain piece of land in —— and described as follows:

NOTE—Any person desiring to designate to any particular department or departments of work, see leaflet entitled "Departments of Work." Order from Women's Board, 209 9th St., Pittsburg, Pa.

Thank-offering.

EDITED BY MRS. MARY CLOKEY PORTER,
15 Marshall Avenue, Allegheny, Pa.

Streams of Love

Through Thank Offerings.

"Dig channels for the streams of love
  Where they may broadly run:
For love has overflowing streams
  To fill them, every one.

But, if at any time you cease
  Such channels to provide,
The very spring of love for thee
  Will soon be parched and dried."

The Bible rule for success:
"Line upon line,
Precept upon precept
Here a little
There a little."

Messages.

In the month of August there were sent out from the headquarters of the Women's Board 1200 messages to executive committees of missionary societies: 1200 to congregational thank-offering secretaries; 1200 sample copies of the new Scripture Responsive Service—The Unsaved World; 1200 lists of supplies and 1200 blank orders. To whom were they sent? To the presidents of societies whose names and addresses are given in the July number of the Women's Missionary Magazine.

Why were they sent? To be helps to societies in preparing for their annual Thank-offering Ingatherings this fall, *and not to be laid aside to be forgotten.* Because many readers of the Magazine do not attend the monthly missionary meetings and thus fail to hear the messages read and know but little of the thank-offering work being carried on, the following extracts are here given:

GLEANINGS FROM MESSAGES.

☞To Executive Committees of Societies.☜

The message of Jesus to His disciples after a season of faithful service was: "Come ye yourselves apart and rest awhile." Many busy workers in our missionary societies having heeded a similar call and laid aside their active labors and responsibilities during the extreme heat of July and August, are, no doubt now ready to again ascend the "highlands of activity" and with renewed vigor take up the autumn work with zeal and enthusiasm.

The Thank-Offering department of the Women's General Missionary Society is second to no other in importance, *as upon it must depend much of the support of the work in the Foreign and Home fields,* and *most of the support of the Freedmen and Parsonage Departments.* Societies designate so little of their contributions to the last two departments, that much of the work would have to be given up, were it not for the goodly share they get each year in the distribution of the Thank-Offering. In view of these facts will you not get in touch at once with all the women of your congregation and with the leaders of the Junior Societies, and help them to do their full part toward securing a larger Thank-Offering this coming fall than you have ever previously given.

The number of societies reporting an increase in their Thank-Offerings for 1910 is five hundred and fifty, a gain of eighty over the previous year. Was your society one of the number that made an increase? If not—why? Was the lack of increase, because of lack of effort—methodical and persistent—on your part?

Will you not begin now to pray and plan to be on the Honor Roll this year?

☞There is a loud call at present to advance in offerings all along the various lines of work. The enlarged work in the foreign fields alone, call for an increase of at least ten thousand dollars, for this coming year. Two advanced steps have already been taken in work in India viz: the support of the Memorial Hospital at Pasrur, erected by Dr. Maria White in memory of her parents; and the building of the Girl's School at Sangla Hill, at a cost of $15,333.00. This sum is to be paid in three yearly installments; the first $6,000 to be paid this year. At the request of the Egyptian Association and the Foreign Board, the Women's Board has undertaken the entire support of the Bible women in Egypt at a present expenditure of nearly $3,000, also the full support of the Girl's School at Alexandria. In response to the urgent need of more workers in the three foreign mission fields, five new missionaries will be sent out this fall. Every department has similar needs. — *Enlargement* is the watchword for 1911-12. Will you not as leaders of your society interest the entire women membership of your congregation in our women's special work, and bring them into the front ranks of workers.☜

A large offering paid into the Lord's treasury this coming fall, representing all the women on your church roll, will be the forerunner of rich blessings upon the givers and the gifts, and will prove to be a hopeful outlook for our largest Thank-Offering one year hence—1912—when on the twenty-fifth anniversary of the Thank-Offering movement, we will be called upon for a Silver Jubilee Offering for Missions.

Pray for it; work for it; watch for it, and God will do His full part, in giving to you "according to your faith."

☞To Presidents of Societies.☜

REMEMBER!

To have the thank-offering envelopes ordered for Women's, Young Women's and Junior Societies in time for distribution at least a week previous to the "In-gatherings."

To have all supplies ordered from the Women's Board, Room 905 Publication Building, Ninth street, Pittsburg, Pa., and have enclosed, money for Responsive Services and postage for other supplies.

To have the Young Women and the Junior Societies report their offerings separate from the Senior offering.

That your offerings should be forwarded to your Presbyterial Treasurer in time for her to send to Mrs. J. B. Hill, General Treasurer, before her books close January first.

To read the statistical report in the July number of the Magazine and see the large proportion of contributions which societies designate to work outside of the Women's General Missionary Society and resolve to have your society be truly loyal to its own work, which it is pledged to support.

If you are not president of your society at the present time you should AT ONCE send this letter and all that accompanies it to the proper officer.

☞To Congregational Thank-Offering Secretaries.☜

Plan to have a Thank-Offering committee in your congregation composed of the president and one active member from every society. It is important that they be already interested in the Thank-offering work of the Women's General Missionary Society, as very much depends for success, upon their being in the right spirit in efforts to interest others. This Committee should be elected by the society, and when, at all possible, be re-elected for a series of years in order that they may gain rich experience in the work required of them.

The special work of the Thank-Offering committee is:—1st—To early each year, see that every home is well supplied with Thank-Offering boxes—Senior and Junior—and aim to have at least weekly offerings given into them.

2nd—To order samples of all leaflets published by the Thank-Offering depart-

ment of the Women's Board, from 905 Publication building, Ninth St., Pittsburg, Pa., and from them select one kind appropriate for each month in the year, and the Sabbath before the society meets, distribute numbers in some attractive form, to the women of the congregation.

3rd—To distribute Thank-Offering envelopes at least ten days before the "Ingathering" is held.

4th—To arrange the program and make all preparation for the annual "Ingathering" of offerings.

5th—To secure a contingent fund through birthday offerings or otherwise, to meet the expenses of carrying on your Thank-offering work.

Preparation.

Pray earnestly for the guidance of the Holy Spirit in all your plans.

Organize your society into a prayer circle and ask every member to make the coming "Ingathering" a subject of special daily prayer.

Find out the exact amount of your Thank-Offering of one year ago, district the congregation and have every woman personally solicited for a liberal gift toward doubling this offering, and thus win a place with a large number of other congregations on the Honor Roll.

Plan to help the Junior Society to be on the Honor Roll by averaging one dollar per member as a Thank-Offering.

Be tactful in sending out your solicitors especially to persons not interested in missions. Appoint your most devoted enthusiastic liberal workers and supply them with copies of the leaflet—Department of Work—for distribution. These will show the extent of the work the Thank-Offering helps to support.

It may be helpful to have notice given from the pulpit about three weeks before the "Ingathering," that certain days during that week, the solicitors will visit every family in the congregation in the interest of women's work for women and children through the Thank-Offering.

Aim to impress all with the great opportunity placed before them,—the urgent need of missions at home and abroad—the rich blessings God promises to the liberal givers, and the obligations God has placed upon every individual who knows the gospel story; to give to those who know it not.

Hold your "Ingathering" at an hour and place when you can have the largest attendance. It is selfish and unwise to plan for only the members of your society to enjoy the blessings that come from giving gifts of gratitude to God.

Do not be satisfied with mere pulpit notices, but send out written or printed invitations, or give verbal invitations to the entire congregation.

Keep the notice of the "Ingathering" service on the Bulletin Board in the vestibule of the church for two or three weeks before it is held. It might be given as follows:

Important Notice.

The Thank-Offering "Ingathering" of this congregation will be held ————

An interesting program will be given.

All are cordially invited to attend.

Keep in Mind Three Facts.

1. This is your opportunity to aid the cause of Missions.
2. The need calls for liberal offerings.
3. Now is the time to give and receive a blessing.

Have faith in your people. There is probably not one person who gave a Thank-Offering last year, but who, if personally asked will increase his or her gift this year.

Hints To the Thank-Offering Committee.

To make the monthly leaflets attractive, wrap each one in tin foil in form of a roll—or in tinted crepe paper—or place in a fancy envelope and tie with narrow ribbon. One form especially attractive is to roll the leaflet lengthwise in white crepe paper, turn in the lower edge smooth, and twist the top—cut an inch longer than the leaflet—to imitate the

flame of a wax candle. Type write on narrow slips of paper, "Let your light shine" or "Ye are the light of the world," and tie on center of roll with red ribbon.

To keep the subject of Thank-Offering before societies, use the Black Board Messages, one for each month (furnished for postage.) Write a message in attractive form on a black board or chart and place in church vestibule the Sabbath before your society is to meet, with invitation to attend. At your meeting have the message placed where all present can see it. Have it read in concert and follow with a two minute talk—or series of sentence prayers, or appropriate Bible verses, or give brief facts in connection with the message at roll call. Co-operate with your Presbyterial Thank-Offering Secretary in carrying out any wise plans she may suggest, and have her to meet with you at least once a year and pay her traveling expenses.

Early in the fall she will send blanks to all your societies for their reports of the year's Thank-Offerings. Fill them out carefully and return promptly to her address.

A large offering placed upon God's altar this coming Fall, representing a large majority of the women of our denomination, (even though small sums have to be given by many,) will be the forerunner of vastly better things for the Lord's cause in the future, than if the total offering were given in large sums by the few.

Keep in close touch with your special work by carefully reading the two Missionary Magazines from month to month. Begin, continue and end your efforts in prayer. Earnest persevering prayer can do great things in raising gifts for the Lord's cause. *Try it!* Pray and work and watch for the answer.

Young Women's Department

Edited by Miss Sarah Reid, Springfield, Ohio, R. F. D. 5.

Motto: "I WILL NOT OFFER UNTO THE LORD MY GOD THAT WHICH COSTS ME NOTHING."

AIM:—FIFTY NEW SOCIETIES THIS YEAR.

Mrs. J. A. Alexander, Secretary, Crafton, Pa

OUR SPECIAL WORKERS.

Miss Anna B. Watson, M. D., Tanta, Egypt.

Miss Roma Beatty, Lyallpur, India.

Miss Bertha Houston, Frenchburg, Ky.

Miss Christianita Totten Henderson, North Carolina.

The history of a man's childhood is the description of his parents and environment. —*Thomas Carlyle.*

Topic For October Meeting.

Freedmen and Indian Missions.

Suggestive Program.

SILENT PRAYER—for God's blessing on the meeting.

SCRIPTURE LESSON—Mark 12: 28-34.

ROLL CALL—Signs of progress among Freedmen and Indians.

NARRATION—A trip through the Southland with Mrs. Yourd. (See July magazine.)

MONOLOGUE — The relations between my nation and the Indians. Given by an American girl.

IMPERSONATION— My people and the "pale face"—Review of history— Given by an Indian girl.

SKETCH — United Presbyterian work among the North American Indians.

PRAYER for Freedmen and Indians and the workers.

QUESTION BOX — Who can answer. (See questions in this department.)

INTRODUCTION of the new missionaries. (Use pictures in August Magazine.)

PRAYER for those on the ocean.

Slow Moving Through the Dark

BY PAUL LAURENCE DUNBAR.

Slow moves the pageant of a climbing race:
Their footsteps drag far, far below the height,
And unprevailing by their utmost might,
Seem faltering downward from each hard won place.
No strange swift-sprung exception we; we trace
A devious way through dim uncertain light—
Our hope, through the long-vistaed years, a sight
Of that our Captain's soul sees face to face.

Who faithless, faltering that the road is steep,
Now raiseth up his drear insistent cry?
Who stoppeth here to spend a while in sleep,
Or curses that the storm obscures the sky?
Heed not the darkness round you, dull and deep—
The clouds grow thickest when the summit's nigh.

Ye are like to coins,
Some true, some light, but every one of you
Stamp'd with the image of the King.
—Tennyson.

Our Petition.

While on the deep Thy servants sail,
Send Thou, O Lord, the prosperous gale;
And on their hearts, where'er they go,
Oh, let Thy heavenly breezes blow.

If on the morning's wings they fly,
They will not pass beyond Thine eye;
The wanderer's prayer Thou bend'st to hear,
And faith exults to know Thee near.

When tempests rock the groaning bark,
Oh, hide them in Jesus' ark;
When in the tempting port they ride,
Oh keep them safe at Jesus' side.

In life's wide ocean smile or roar,
Still guide them to the heavenly shore;
And grant their dust in Christ may sleep,
Abroad, at home, or in the deep.

—Selected.

A Happy Event in Watch Tower Park.

A gathering which we claim a great success, and one which promises much for future work of the societies, was an outing which the Young Women of Rock Island Presbytery enjoyed Saturday afternoon and evening, July 22nd, at Watch Tower Park in Rock Island, Illinois. Seven congregations were represented: Aledo, Cedar Creek, McClellan Heights, Moline, North Henderson, Viola and Rock Island. Dinner was served on the veranda of the inn and covers were laid for fifty-six.

During the table program, which followed the dinner, Miss Mildred Warnock, president of the local Young Women's Society, presided. After the address of welcome responses were given, one by a member from a congregation where we have a young Women's Society, and the other by a member from a congregation where a society will soon be organized. A conference on "What We Are Organized to do" was conducted, and talks were made on the "Young Women's Special Work," "The Annual Thank-Offering as a part of the Work," and a challenge for greater service this year was given. The young women also enjoyed the presence and message of Miss Ella Barnes, of

Viola, who soon leaves for Cairo, Egypt. The Young women were very enthusiastic, and trust the gathering has been an inspiration for greater work.

Minnie G. Toenniges,
Young Women's Secretary.

Salvation to the Indian.

We must not forget that the Indian must be saved from the inside as well as from the outside evil influences.

Now more than any other time is the grand opportunity of the church. The government is fast letting go of the Indian. The missionary can now get at more young Indians on the reservation. He can go or send his representative to the congested Indian schools of the country and there reach many tribes. Strengthen your mission schools if you have any, for they alone have been pre-eminently successful in the past.

The missionary deals with the motives of the Indian, after all, the right kind of motive power is what counts. Some years ago a missionary came to me after the midnight hour and presented to me the *friendship* of the strong Son of God. I arose and followed him that night, and this friendship has been my controlling motive all the years in which I have worked my way through the Santee Mission school, Mount Hermon and Yale.

There is not an Indian who does not believe in the Great Spirit. He will do for the Great Spirit what he will not do for the white man. Here is your opportunity to get on the inside and steer him in the right direction. The Indian to-day comes forward with long strides towards you who have shown kind ministrations, and toward your missionaries, who have shown such solicitation for his soul—he comes toward you with his blanket thrown over his shoulders and his long hair flowing from behind, and he kneels to you as he has knelt to no man, no race hitherto, he kneels to you and he puts in your hand a sacred trust. What will you do now WITH THAT SACRED TRUST which is in your keeping?

HENRY RED CLOUD,
At the Mohouk Indian Conference, 1910.

—*From the Missionary Review of the World.*

Who Can Answer?

Who is the General Secretary of the Young Women's work.?

How many special workers have they? Name and locate them.

Give the number of Young Women's Societies. Was that an increase or a decrease over the preceding year?

How many societies failed to report last year?

Give the number of Presbyterials that have no Young Women's Societies.

Give the *motto* and *aim* of Young Women's Societies for 1909 and 1910.

Did *you* try to practice the motto and make the aim a reality?

State the total contributions for the year.

Were the young women more liberal this year than last?

What was their thank-offering?

How did it compare with the one previously given?

Was the special work neglected?

How many young women accomplished this good work?

What proportion are they of the entire number in our church?

How can we interest the others?

Name some lines of work taken up by the societies. (See July number of Magazine, pages 436, 437.)

Treasurer's Report from April 15 to July 1, 1911.

It is desired that all money should be in the form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedm's Missions	Junior Special	Church Exten. & Parsonage	Minister'l Relief	Paym't on Parsonage Loans	Home for Missionr's Children	Junior Life Membership	Senior Life Membership	Returned on Loan Investments	Conting't Fund	Women'Asso. Work: Orph's Home	Women'Asso. Work: Home for Aged People	Women'Asso. Work: Col. Hospital	Magazine Fund	Miscellaneous	TOTAL
Allegheny	147 00	75 00	96 00	10 00	52 00	.....	5 00	5 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	390 00
Argyle	.....	275 00	.....	.....	.....	.....	.....	.....	.....	.....	20 00	.....	.....	.....	.....	.....	.....	.....	.....	295 00
Beaver Valley	.....	75 00	.....	.....	5 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	80 00
Big Springs	.....	.....	.....	.....	30 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	30 00
Caledonia	25 00	42 00	21 00	.....	2 00	.....	2 00	.....	.....	.....	.....	.....	.....	.....	2 00	2 00	2 00	.....	.....	98 00
Chicago	50 00	.....	24 00	1 00	23 00	.....	16 00	5 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	3 00	122 00
Colorado	.....	105 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	105 00
Concordia	12 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	12 00
Conemaugh	.....	.....	.....	.....	.....	10 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	10 00
Delaware	.....	.....	.....	.....	.....	10 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	10 00
Garnett	10 00	14 00	.....	3 00	8 00	7 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	42 00
Illinois Central	49 00	.....	5 00	.....	5 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	59 00
Indiana	.....	45 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	45 00
Iowa Northwestern	.....	.....	8 00	.....	8 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	16 00
Keokuk	20 00	38 00	.....	.....	1 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	59 00
Los Angeles	25 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	25 00
Mansfield	.....	17 50	.....	.....	5 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	22 50
Monmouth	7 00	109 00	7 00	.....	.....	12 00	.....	.....	.....	.....	10 00	.....	.....	.....	.....	.....	.....	.....	.....	145 00
Muskingum	125 00	20 00	125 00	.....	10 00	1 00	10 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	291 00
New Jersey	40 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	5 00	.....	.....	.....	.....	.....	45 00
Oklahoma	2 00	.....	2 00	.....	2 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	6 00
Omaha	.....	43 00	.....	5 00	5 00	.....	5 00	5 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	68 00
Pawnee	4 00	.....	7 00	.....	4 00	7 00	2 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	24 00
Philadelphia	35 00	.....	48 00	.....	.....	3 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	86 00
Rock Island	15 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	15 00
San Francisco	5 00	.....	5 00	5 00	5 00	.....	2 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	22 00
Steubenville	30 00	15 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	45 00
Westmoreland	43 00	729 00	27 00	.....	26 00	.....	10 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	835 00
A Friend	.....	500 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	500 00
Miss Agnes E. Murray	.....	5 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	5 00
Miss Anna A. Milligan	.....	500 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	500 00
Miller's Ferry, Ala	.....	.....	.....	.....	28 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	28 00
Canton Bend Mission	.....	.....	.....	.....	29 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	29 00
Miss Jean K. Denham	.....	275 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	275 00
Miller's Ferry W. M. S	.....	.....	.....	.....	9 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	9 00
Miller's Ferry Jr, M. S	.....	.....	.....	.....	4 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	4 00
Norris Sq. S. S., Phila	.....	125 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	125 00
Frenchburg School	.....	.....	68 10	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	68 10
Menefee Co. School Board	.....	.....	100 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	100 00
The Work children	25 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	25 00
Semi Centennial Fund	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	22 50	22 50
Mrs. Isaac Shilladay, Everett, Mass	25 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	25 00
Norris Square Junior Soc.	.....	.....	.....	.....	.....	40 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	40 00
Norfolk Mission	.....	.....	.....	.....	50 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	50 00
Paterson, N. J, S, S	.....	.....	33 34	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	33 34

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Volunteers to Our Foreign Fields

"ALL POWER IS GIVEN UNTO ME"

"Go Ye"

Into Egypt, India and the Sudan.

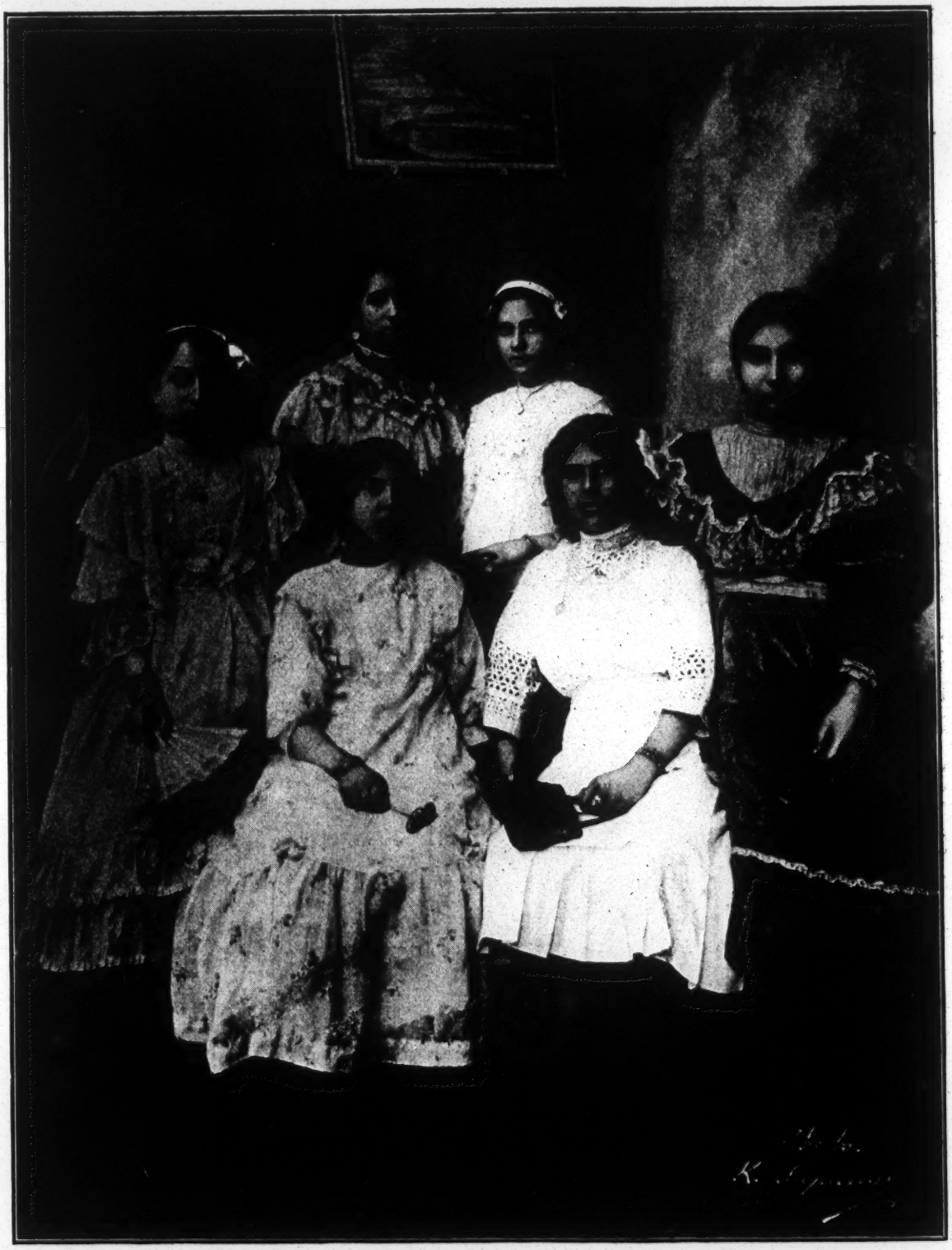
He that abideth in me and I in him the same beareth much fruit, for apart from me ye can do nothing.

. · Herein is my Father glorified that ye bear much fruit."

John 15: 5 - 8.

SUPPORTED BY THE GENERAL ASSEMBLY OF THE UNITED PRESBYTERIAN CHURCH.

SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH.



GROUP OF YOUNG WOMEN FROM MISS MARY KERR'S SCHOOL IN CAIRO, EGYPT.

All of these memorized passages of scripture as recommended by Miss Helen Gould and each received from her a beautiful Bible.